

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 115.

The Principles of Nature.

A MELANGE OF MARVELS.

We give the following communication without note or comment upon any of its peculiarities, of which our readers themselves will judge. The letters herein related by our correspondents are, in the least, of a singular and remarkable nature, and if properly studied may throw some new and important light upon questions of spiritual philosophy. Converting one third's new method of prophesying, however, we prefer not to base an opinion at present; yet justice impels us to acknowledge that we have witnessed some singular coincidences between his predictions and subsequent occurrences, which could scarcely be the work of chance.

BALTIMORE, MD., May 10, 1854.

DEAR BRETHREN:

I am commanded by the Divine Spirit, which is now present, to write to your paper my testimony concerning the spiritual truth. My conclusion from my experience is, that the Great Spirit of the universe of matter and of spirit sees fit to communicate with his children in various ways and by various manifestations. The mediums of spiritual communication are tables or machines of wood and raps on them and on the walls and floors of houses, the sudden blast of the wind, the singing of the birds, the appearance or intimation of animals into a house which has become spiritualized or electrified—so that if we were to admit (which can not be done) that Spiritualism is nothing but a science, still it, even as a science, would be the strongest miracle or proof of the communications from the Great Spirit and inferior Spirits. But to admit that it is a science only, would destroy all belief in a God, and would attribute the presence of the prophets to mere science or trick, and this is the very notable task which one Shields, a Congress, and one Dods, a writer proper, have been trying to do, viz., to prove that Spiritualism is a sort of electrical science; and the homilies of such persons are disgusting enough.

The platform of this new religion is one that will stand as long as the world stands, and that platform is this: All good men and women are sons and daughters of the Good Spirit (God), all children of the Great Spirit and of the Holy Ghost (Spirit)—that God's Spirit, or the Great Good Spirit, reveals himself to his children in various ways, and communicates with them through the natural signs, as the singing or flight of birds, inward, mental impressions, visions, etc., but it is found that the most direct means of the spiritual communication is the application of the hands and the intimation to wood, or wooden tables, whereby certain vibrations will attest the presence of the secret Divine agency; and with a concordance of these sounds with the future events prophecies can be made, and questions answered.

The repeated contact of the hands to a wooden structure not only spiritualizes, or (as the peddling opposers of this religion would say) electrifies not only the table and the house, but the atmosphere in and about the house. The person is also spiritualized, and by his operations with the table he creates an atmosphere of divinity, which rush into the circle of the spiritualized atmosphere which the medium's operations have created. He surrounds himself with a spiritual atmosphere, and is in fact attended by the Spirits, whereas, if this spiritual atmosphere is not thus excited by the excitation of the spiritual fluid in us, no Spirit will attend, and none will be under our influence. Still, the signs of nature, the flight and music of birds, and a thousand phenomena would be the mediums of communication had not this power of summoning the Divine agency never been discovered. So that they are infidels indeed who deny that the Divine Spirit communicates in various ways to his children; and yet this denial is continually made by the fanatics whose man-worshipping spirit prompts them to say, that this new religion is opposed to the doctrines of Christ, whereas, we say that Moses, Christ, and all good men and did communicate. But I say that this privilege of communication is not confined alone to Moses or Christ, but that all good persons may communicate with our Father (the Spirit) in heaven. I was a skeptic. I set about to explode this new discovery. Let me epitomize the results of my efforts to destroy this religion:

1. I found I became able to tell the distances from one place to another, the length of lives, the ages of persons, and the latitudes and longitudes of places. Then I thought to myself, this is nothing but a science. But I was also able to predict the changes of the weather for years ahead, the dates of battles, great fires, etc. I published those predictions in the Eastern papers. They have been fulfilled. The accuracy of my predictions will appear almost incredible. The fulfillment of my predictions of deaths, and battles, and fires is well known here and elsewhere. "Glorious science," said I. I next repeated the alphabet, and it spelled itself. "Go out and come back," I obeyed. I returned. There was a strange-looking piece of bluish paper with friction upon it. I took it up to read it. At that moment I felt myself with it. A strange sensation came over me—my raps were made on the table, on the floor, the door and windows rattled, and I heard a multitude of persons walking my head in the upper room. I then heard the creaking

of masts and the roaring of cannon. All that while I was reading the paper, on which was written: "God is God, and I am with you." My hair stood on end—a great storm appeared to be raging—I halted for my servant, and was asleep. He ran in, and heard the noises, and was filled with consternation. He fell down and prayed. My dog next came in, and was lifted five feet high, and hurled out of the chamber with sufficient force to kill him. He lay perfectly still for ten minutes.

I foretold the number of deaths in a week in Scriven County, ages of the deceased, distances to their places of abode. Hundreds flocked to witness these wonders. The believers were chiefly the best men in this community. I received hundreds of letters daily from persons wishing to know their destiny or future fate. Most of these letters contained sums of money, which I invariably returned to the writer. Hundreds of committees sent letters inquiring how old were certain persons when they died. All my replies were correct. Oh, I can not tell a fourth of the glories and beauties of the Spirit which I have seen.

But I will relate one or two more experiences: I was alone at night in my house. I asked of the Spirit, "Will you send me the Spirit of my dear Susan Jones (a cousin of mine living two hundred miles off)?" The answer was in the affirmative. "At what hour?" Answer, "At 11 o'clock." An hour passed. I lay down on a couch to rest for a moment. I had not lain there above a minute when I perceived the shadow of a person moving on the floor. I was seized with the electric or spiritual feeling. I trembled. I leaped up, and there stood before me a stranger—a young and beautiful woman (but not my cousin). This woman I had never seen before. She stated that she could not account for her coming; that she drew near, and seeing me engaged at my devotions and experiments, she could not help coming in. She told her name. She was highly respectable. She had never before entered my house. I looked at her steadily, and on my oath and word of honor, I saw in her eyes the look or expression of my absent cousin, and before God I believe that the Spirit of my absent relative was then in this woman, and that she was impelled by the magnetism of the Spirit to enter my house, in defiance of all evil suggestions. Thus did the Spirit grant that request.

But again, on another night I asked, "Will you send me the Spirit of Martha P.?" Answer, "Yes." "At what hour?" "Four in the morning." I went to sleep in my bed. After midnight I dreamed that I was in an antiquated country town. The railroad cars were just about leaving. I saw a party of men and women carrying off Martha P. by force. They lifted her in the car, and were trying to force her off, when I came up. When she saw me she shrieked for joy, and said, "Oh, I am safe now; run and protect me against these bad people!" I approached, but the cars moved off before I could get to Martha. She went off struggling. The dream woke me, and then what did I witness? Why there was the most intense burning sensation in the palm of my left hand, and I said to myself, that is the Spirit of Martha that promised to be here at four o'clock. She sleeps at home, but her Spirit is here. Oh, what was heard then? Repeated and rapid and loud raps on the walls and floor, the sounds of a hurricane without, a confusion of voices, and just at that moment my dog ran in and jumped strangely on my bed, but a powerful and invisible hand hurled it ten feet across the room. The covering was drawn from me. The sensation in the palm of my hand became more intense, and suddenly a window was raised, and the voice of M. said, "Well, I am here." I jumped up, put on my clothes, struck a light, and when I sat down I involuntarily ejaculated, "God is God, and God the Spirit is a Good Spirit, omniscient and omnipresent! Our Father, the Great and Good Spirit in the heaven of the Spirit-world, thanks for thy manifestations! gratitude for thy revelations!" And then I heard strains of instrumental music till I fell asleep.

I feel so much happier since those things. The world looks bright, and death has no terrors. For, as the Spirits of Martha and Susan were brought to me, so will my Spirit be wafted through the Spirit-land; and since the Spirit has fulfilled those promises, so it will fulfill the promise it has made me, that I shall be allowed to return and revisit old scenes on earth, without being summoned; whereas, perhaps, my Spirit might wander at large through the Spirit-world after death, without coming back to this locality, but the Spirit has promised to let my Spirit return at pleasure without being commanded. They will fulfill that promise as they did in the cases of Martha and Susan, and no excited or spiritualized atmosphere will be needed in my case as in the cases of persons who get not that promise, or never become mediums. Thus, not by friction, or legemadism, or trick (as those impostors might insinuate), I have, like other mediums, created, generated, or excited a spiritual electrical atmosphere within which the ten thousands of Spirits rush, and make noises like artillery or hurricanes, and rap on the house and table.

I have written this account by the command and under the influence of the Spirit (God) who moves my hand, and makes

a multitude of raps and distinct roarings while I am writing. God is God, and may truth, the circle, the stars, and the angels of light, inscribed on our banner, triumph forever more. Your brother, CYRIL W. JOHNS.

MESMERIC AND SPIRITUAL EXPERIENCES.

Dr. S. UNDERHILL, of Mount Palatine, Putnam County, Ill., who commenced his religious life as a Quaker, writes of his experiences in the physical sciences, by which he lost his religious faith, and then proceeds to show how he regained it, with interest, through the instrumentality of mesmerism, clairvoyance, and the more recently unfolded phases of spiritual manifestations. We give the second part of his account of his investigations, at being of more general interest to our readers, illustrating, as it does, the gentle and gradual manner in which modern Spiritualism has made its advent to numerous minds through channels of various and increasingly wonderful psychological phenomena. Having been disowned by the Quaker fraternity for his skepticism, and being on the point of publishing a second edition of a lecture on "Mystic Religious Emotions," in which he attempted to account for all such on a basis of natural causes, he says:

Just at this juncture I received from New York, at Madison, O., where I then resided, a work on Animal Magnetism, by Dr. Duccummi, a French physician, then teacher of the French language at West Point Military Academy. After reading this and various German authors on the subject, I was induced, in 1831 or 1832, to try to magnetize, and was successful in procuring sleep when all other means had failed. This saved the life of my patient, and made me a firm believer in the reality and utility of animal magnetism.

I continued my experiments, and in 1839 laid the subject before the Ohio State Medical Convention. It made me chairman of a committee for investigating the subject, and since that period much of my time has been devoted to investigating and teaching this science. This and the subject of temperance have been my chief employments for the last fifteen years. I have effected by it cures as wonderful as any that I have read of, and developed clairvoyance of the highest order. The vision independent of the external eyes, and in many cases of blind persons, the seeing at great distances correctly, the foreseeing future events with precision, and the existence of hearing, feeling, taste, and smell, independent of the use of the natural organs, gave me very strong suspicions of the immortality of the soul.

After a number of years there occurred a new phenomenon, which has been repeated hundreds of times since. The patient proposed to leave the body, if we would take good care of it, and go somewhere; and after two spontaneous occurrences of this kind, we could witness a case, by asking the patient to leave the body in our care, while they went some errand for us. The magnetizer can not make them feel or hear, nor can he exercise only such control as he exercises over a corpse, while they are thus away from the body. The pulse, in some instances, has fallen from one hundred beats per minute to thirty per minute. The lowest number of beats to which I ever knew the pulse to fall was twenty-two per minute. If others are at the same time magnetized, such magnetized persons refuse to do ought save watch the body, and talk about it. They affirm that the Spirit has left the body, etc., etc.

Such facts multiplied made me a believer, and afterward a believer in spiritual impressions, and you will not be surprised to learn that I am now a member of the Quaker society again. But in becoming such I have not sold my freedom, and I assured them that I could not and would not.

In 1849 I saw newspaper sketches of the "Rochester Rappings." I also found persons magnetized often desirous of looking into the Spirit-world, and three patients, without asking leave or speaking about it, directed their attention to the Spirit-world. These would tell us nothing of what they saw, except certain departed friends. One of these persons was a Materialist. I wished her to remember what she saw, and when she remembered, after waking, what she had seen and heard, she was a Materialist no longer.

In the spring of 1850 I had a visit from an old subject of former years, with a wife whom I had not before seen. They were both good subjects. I sent them to Rochester to examine the cause of the rappings. They both declared that Spirits were the cause, and he declared that a wall of flesh shut the vision of men in their natural state from seeing the reality. He remarked, "If I was not in the Spirit I could not see them." He exclaimed, "Doctor, there is a great revolution at hand." "When will it take place?" said I. "Why, it is working now, but will be manifest to everybody in 1855." "What will it be made up of, John?" "Why, Doctor, mankind are going to begin to do justice."

The lady, on three successive sittings, desired me to let her go from me, and not speak to her until she returned. She sat a while in silence, bowing lowly, with her hands placed together, and her forehead resting on her finger ends. She then bowed with outspread hands many times. Then she rose, and went to a lounge, and knelt for some time. Then she returned to her chair, and elevating her face (her eyes were bandaged, because the light hurt them), and with her right hand raised, she soon commenced, in the softest tones, in an

unknown tongue, in a clear voice, to address those whom she saw. There was an angelic expression upon her countenance. She ended by letting drop her hand and head. Her neck was limber, yet now and then she dropped one of those words. She now raised her head and hands, and seemed to be playing on a musical instrument. Having played long enough to play an air, she paused a moment, then struck her hands forward, and sang and played the invisible instrument. She sang, I think, six, seven, or more verses, in a tone which her husband (who is skilled in music) says he never before heard. She said, I must not tell her to remember what she saw, as it would be sure to make her insane. She allowed me to will her to remember how happy she was, and this was quite as much as she could bear, saying, "What ails me, Doctor?" "Not any thing that I know of, Sarah; do you feel bad?" "I feel indescribably happy, but I feel as if I should fly away." Now this feeling did not come on when she first awoke, but a few moments intervened.

To my questions about her experience, put after she returned to me, and before awaking her, I got the following answer: "I saw thousands of glorious beings, and talked with them. They could understand my language, but I could not understand theirs. They taught me to speak theirs. I was only praising—only praising." This she said when at the first sitting. She said she was not permitted to tell me all. She could not permit us to write down any of those strange words, though before being magnetized she desired it. She was very skeptical about what she had said, seen, and done, when awake, and groaned piteously over her unbelief when she was in the magnetic state. At the last sitting I wished her to believe more, and this made her much happier. Of the words uttered they were mostly monosyllables, but we caught only three, and these words of two syllables. They were, "lapa, lapa, lapa." I only understand English, German, Latin and French (and this not well), a little of French and Spanish, and some Low Dutch. Where did she get her language from? I never could learn a tune in my life. It was not over twenty minutes from the time I first magnetized her that she was speaking and singing in this new language. She saw, in the last sitting, that the moment she came back to me the language was taken from her, and she only knew that when there she understood it, and should remember it all when there again. I was impressed to be thus particular in this history. I ask again, Where did she get this language?

To the above I must add that electricity has been one of my hobbies. I have made many experiments with all its forms. I want to add further, that most physicians have very little practical knowledge of electricity, its laws, etc., etc. A stream of electricity passing from one side of a table to the other, would not move it, only by reading it in shivers. Two bodies standing on the same floor, can not one be positively and the other negatively charged. Dry wood is a non-conductor of electricity. As electricity renders the dry air, so will it render any non-conductor in passing through it.

To prove my position that even doctors are many of them ignorant of electricity, see Dods' "Electrical Psychology." He tells us that the magnetizer is positively charged with electricity, and the subject, when magnetized, is negatively charged, while both persons are on the same floor. Ridiculous!! He tells us that arterial blood is positively charged, and that venous blood is negatively charged, and as negative and positive attract each other, this gives the motion of circulation. Now, as all most substances, water included, are conductors of electricity, it is impossible for a vein and artery, or any two portions of the human body, to be in different electrical conditions; so that while Dr. Dods has been a good experimenter, he shows a want of science rather mortifying to his magnetic friends. Electricity will never go around if it can go across. If a body could be positive in one part and negative in another part, and this was its natural condition, then it would attract together strongly, but should it get all alike, as on the insulating stool, it would repel itself into atoms. Eh? Doctor?

My hints will not allow me to enter upon my reasons for saying that these phenomena are not the result of mesmerism. I reserve that for another communication.

You may have heard that I was prosecuted and fined \$200 for lecturing and letting people witness Spiritualism, at Rock Island, about a year ago. I appealed, and the case has been thrown out of court. I have just returned from an eight months' tour of lecturing upon various subjects—some on Spiritualism.

Yours fraternally,

S. UNDERHILL.

The Ghost.—Removal of a mysterious appearance, in human shape, clad in the habiliments of the grave, have been told in our town, for a week or two past. The strange, mysterious visitor makes its appearance about the "winking hour of night," and several profess to have seen it, in different localities, in the suburbs of the town, and have had perplexing doubts as to whether it be "a spirit of truth, or goblin damn!" Once or twice persons have essayed to speak to it.

"But lighter than the whitest of them, it vanished from their eyes."

—Cool Democrat.

SPIRIT-LIFE.

BY AUGUSTINE BRADLEY.

In the lone and silent midnight,
When the stars, from darkness creeping,
One by one, like blooded banners,
Streak our sleeping
Thou hast within my spirit
Breathings of a power life—
Voices of an inward music
Calming outward strife.

Light breaks in upon my slumber—
Light of more than earthly gleam—
Low and sweet come many whisper,
Full with heavenly gleam—
And around me, dim and soft like
Faint, in love and wisdom bright,
Move through air with shadowy footsteps,
Smile with eyes of light.

Each hath sorrow in its future,
Yet a high and holy mission—
Each hath and within its gleam,
Compensating mortal weakness—
Each far form that followeth, clearly
Faint, in love and wisdom bright,
Move through air with shadowy footsteps,
Smile with eyes of light.

And as each one toward me turneth,
In its mystic features trembling
Shines a blessed and transfused,
My own soul resembling—
And with tender reverence viewing
That of which my soul is part,
Listening to the eternal future,
Bless my earthly heart.

CRUMBS FOR MRS. CROWE.

FRIEND BRITTON:

In conversation with an eminent merchant of this city, a few days since, on the subject of Spiritualism, he related some instances of spiritual appearances, which I deem of sufficient interest to send to you. The first was the case of an aged couple, very worthy persons, members of the Methodist Church, who, one night after retiring to rest, were very much startled and alarmed to see the door of their chamber slowly open, and two men, bearing a trundle, enter the room. On the trundle was a black coffin, with a silver plate, on which was engraved the name of their son (at that time absent in the island of Cuba), his birth, age, and time of death. The shadowy bearers directed their attention to these dates, and after the old folks had taken a good look at them, raised the trundle and slowly moved out of the room. The spell of their presence being withdrawn, the father leaped from the bed, ran to the door, which he found securely locked, opened it, ran down stairs, and found the house in the same condition as he had left it on retiring—the front door bolted and fastened.

The occurrence was so firmly impressed on their minds, that they took down the old family Bible, and recorded it, and at the first break of day repaired to the minister to get an explanation. But the reverend gentleman was so much in doubt as themselves, and exhorted them to consider themselves the subjects of a mental hallucination, and by fervent prayer to foil any such attacks of Satan in future.

Some weeks after, they received letters from Cuba, stating that their son died of the fever on that very day on which they had seen the apparition.

The next is an instance similar to the one related by Dr. Orton, at a recent Conference at your office. A minister left home for a considerable time, and during his absence received intelligence that his father was ill. He retraced his steps, and, being obliged to walk some two miles from the post-road to his house, was leisurely strolling along, enjoying the beauties of the spring season, when, just as he turned the lane leading to the mansion, he saw his father standing in a clover-field, close by the fence. He went forward to shake hands with him; the old man leaped over the fence, and walked with his son, talking about the family, and relating many things which seemed very strange. He remarked that his father looked very well, and supposed the sickness had been subdued, and he had entirely recovered. When they arrived near the house, the old man stopped and told the son to go on and speak to his mother. The mother met him on the porch, with a sorrowful countenance, and said, "My dear H—, you are just too late to see your father; he was buried the day before yesterday." He assured her he had but just left his father, and that he never seemed in better health; and it was some time before he could be convinced of the fact that he was really dead.

I believe the narrator to be a man of veracity, and, from hundreds of similar cases, see no reason for rejecting these as false.

Truly yours,

A. S. OCTOBY.

New York, June, 1854.

PRY is a sense of our own misdeeds in those of another man; it is a sort of foresight of the disasters that may befall ourselves. We assist others, in order that they may assist us on like occasions; so that the services we offer to the unfortunate are in reality so many anticipated kindnesses to ourselves.

But there is not another view of the subject which merits at least a passing notice. Moses may be understood merely to express what every devout man naturally feels, namely, *his entire dependence on the Supreme Being*. Men in whom the religious sentiment exerts a controlling influence over the mind and life, are wont to acknowledge in familiar conversation, as well as in their public discourses and private devotions, that all personal and national blessings, whether temporal or spiritual, all mental faculties, social relations, and moral qualities, and even existence itself with its undefined possessions and hopes are derived from the Divine Being. We believe it is the custom in the Episcopal Church to acknowledge, frequently and publicly, that *God has also given us wholesome laws under which the national resources have been rapidly developed, and the people have prospered to an extent which has no parallel in the history of man*. But when it is said that Providence has *renewed to the American people a better form of government and more equitable laws than other nations possess*, all men have a rational understanding of such language. No one expresses for a moment that the Divine Mind fashioned the constitution and laws of this Republic in any other than that general sense in which all human thoughts and deeds are to be referred to him. It is only when such language is found in the *Platform*, *man utterly reject every accumulated and unexamined tradition, and construct, and ultimately meet on an inter-*

BRO. HEWITT'S REPLY TO A. J. DAVIS.

Again, in reply to the allegation that the Spirits are destitute of the knowledge of the true working methods in constructing this machine, Mr. H. replies, that "from the very first direc-

"Education," says Burke, "is a cheap defence of nations." It was a profound truth—a noble motto. Give a people intelligence to appreciate their rights and interests, their relations to one another and to God, and the bulwark of the state is erected. A cordon of common schools, academies, and universities is better than so many fortresses and ships of the line to defend the nation from outward foes, or to develop its internal greatness. Especially is it so with a people in the enjoyment of freedom—of social, political, and religious institutions, satisfactory to every individual of the nation. Indeed, educate a people thoroughly, and they will inevitably assert their freedom, in spite of regal or mailed power. It is the ignorance of the masses of the world, regarding their rights and power, that has so long kept the nations in debasement and bonds. While our hills and valleys are dotted with school-houses, though we have neither castle nor ship of war, nor a single standing armed battalion, no enemy can dispose

EGYPTIAN NEURASTHENIA.—The following practice, now prevalent among the Egyptian magicians, has been handed down from time immemorial. The magician places by his side a brazier of burning coal, and writes on separate slips of paper invocations to *Spirits*. He then takes a *bay*, and marks on the palm of his hand a rude square with parallel lines inside of it, so drawn as to form eight outer compartments. In these compartments he writes, in the Hindu character, eight of the nine squares, and places the figure five in one corner of the central compartment. In this latter compartment he then places a drop of oil, and holds the bay to look intently upon it. Then placing his brazier of smoke between himself and the bay, he begins to throw his slips of paper containing the invocations on the fire, accompanying each one with a handful of incense. As the perfume enters the air, the bay begins to see visions in the drop of oil, and finally will describe accurately any *Spirit* who had lived in any age, or any person now living in any part of the world, and also any place, event, or event concerning which inquiry may be made. The ink-drop in that case across the same person as did the magic mirror, by means of which Dr. John Dee consulted *Spirits* for thirty years.

Magic Powers of Music.—The magic power of music when properly or culturally directed to specific ends, is illustrated by some existing, and which have existed from time immemorial, certain classes of Egyptian thaumaturgy. By humming low notes music for some time, either orally or by means of a pipe-socket-warmer acquires any specific control over serpents, snakes and perfect harpies, and even making them stiff as a wall of red-hot iron. These are also employed to draw forth in the most enormous serpents from their retreats, which they do without effort; and when the reptile has thus been forced to crawl forth, fastened upon its place, the charmer will either kill upon him, and tear him apart with fury, or put him into a basket and carry him home as a pet animal, or smother power over gods, which they will display to great advantage in the person upon the point of a slender rod, when the victim lies slowly to the air, all the while singing with most melodious intonation, as the rest may require, until, suddenly, without warning, death must ensue, and the victim fall as if he had never

Original Communications.

TO THE NORTH WIND.

BY C. W. STUART.

Soul of the North Wind! O North Wind! Whirl
Kneer and colder than the frosty spears
Of polar seas, that pierce that ocean's furl
And prick the sky, eternal as the years
That flow past sun and star, with vain endeavor
To crush thy icy throne and glacier walls, forever.

Why round our dwellings, asterisks, art thou come,
Bearing like the unloosed furies? Why,
With cloud and tempest, to our southern home
And to the tropics, except thou ferdest by?
Hast thou not master paths, where hyperborean light
Shames the pale face of day, and swallows up the night?

What forest, primal, in thy track have felt,
Like little threads, their ghostly whorls wrung?
Like little threads, their ghostly whorls wrung?
Till all of art's proud deities were "behold, among,
Save in thy eternal lullaby!" Arm'd with foam and foam,
Who hast thou slain, what maid, since thou flewst thy home?

Mercy, this night! this night so dark and wild;
O pillow North Wind! thy angry breath,
Wreath with rocks and seas, till thou hast leapt
Forests and waves to mountains!—Shalls of death
Hurl not upon our tropic blossoms—fla in bloom—
Prize not our tender vines, all wither'd, to the tomb!

Back with thy frosty arrows! Back, North Wind!
Spurn our frail limbs, where frailer life is pent;
Back! to the mountains and the seas, that kind
Thy desolate home, and let thy wrath be spent
On the white glaciers, till their groans, afar,
Mingle in music with the Northern Star.

Or, if thou must, from out thy desolate home,
Wander forever, but to plague and pain,
Strike the proud palaces, and shew like human gain;
Lordslings and priests, the chaff of human gain;
Slatter the hateful falsehoods of six thousand years,
Gather all monstrous fraud, and flout on blood and tears.

O that some spirit, mighty as thou art,
And pitiless, would bid the tyrant race;
Would rend and third man's universal heart,
Till despot creeds and taker's whips no place
Of rest on earth could hold, save hearts and limbs of those
Since man was born, man's fierce and universal foes!

Illust were such Spirit! Hast wert thou, North Wind,
If thou couldst! better every tongue to dust;
If thou all fetters from man's limbs and mind
Couldst strike, and scourge the earth of fraud and lust—
Of bitter food, late, scorn'd of falsehood and of wrong—
Sweeter thy voice than stars, singing Earth's errand-song.

Back to thy home, North Wind! Come, mightier soul,
Out from men's waking hearts and glowing brains;
Destined at length to sweep, from pole to pole,
False creeds, foul rites, and bloody groves and plains,
Bringing our clime a more than hyperborean light,
Shining our day's pale face, and swallowing up our night.

EPISTOLE FROM A CLERGYMAN.

Thanks to our reverend friend who writes in the following letter, he has himself and the cause by his many illustrations. It affords us a peculiar pleasure to find such a friend and advocate in Philadelphia, for the Editor of this paper were born in that town, and our associates, CHARLES PARTRIDGE and BRITTON, the adjoining town of Templeton. Our cause we are naturally gratified to learn that although we have drifted away from the place of our nativity, Spiritualism is not left without living and honorable witness in that region.

We shall be pleased to issue a pamphlet edition of Bro. Harris' discourses on "The Christian Polity" should a sufficient number be ordered to cover the actual cost of publication.—Ed.

PHILADELPHIA, Mass., June 6, 1854.

MESSES PARTRIDGE AND BRITTON:
Gentlemen—As a preacher of the Gospel, a Spiritualist, and one of the first and present subscribers to the "Telegraph," I can not forbear sending you my testimony in favor of Bro. Harris' lecture before the New York Spiritualists, on Sunday, May 21, 1854, as published in your paper of June 3d. I will not attempt to describe the thrill of pleasure that ran through and through my spirit as I perused that speech to-day. About one year since I had a similar feast on reading the Editor's remarks on the "Bible Convention" at Hartford.

The "Telegraph" always brings me a weekly feast, but on the two occasions just named I have had a banquet of the highest order. It may not have been "bread from heaven," but it has seemed to me like "angels' food," at any rate it has fed my spirit, and is within me an abiding presence. Believe me, sir, there are thousands in the Christian church and Christian ministry who are waiting in nothing except the clear light which Bro. H. sheds upon the whole matter, in the lecture here alluded to. Let the direct rays of this light but once fall upon their minds, and they will soon become what Christ desires and our world needs! For five years I have preached these same views as fast and as far as they have been communicated to my mind; and although the wolves have sometimes howled, still the people have heard me gladly. There is a power exercised over me in the pulpit (or through me) of which I am unconscious elsewhere, and as yet no voice has been raised within or without the church to silence me. And why should there be? since the world is perishing for lack of the bread of life. The outward man is fed, and clothed, and housed, but the spirit—the inner man—is starving, freezing, withering, and blasting in its darkness and its chains.

I am not blind to the fact, that a very large class claiming to be ministers and "teachers" (I) are false to the trust and confidence reposed in them, and are either knaves or dolts; but there is a still larger class, I think, who if they are the true light would walk in it. I have no doubt this latter class would be vastly benefited if they could be induced to subscribe and read the "SPIRITUAL TELEGRAPH." But however desirous such a consummation may be wished for, it is not likely to be realized.

I am continually pained, and frequently made miserable by the ignorant and fanatical manner in which preachers and professed Christian people treat this most holy and life-giving dispensation. But my consolation amid such darkness is, that in the TRUTH MUST BE TRIUMPHANT.

In conclusion let me ask, What think you, Messrs. Editors, of placing Bro. Harris' lecture on "The Christian Polity" into two parts, and sending two or three thousand of them out to the ministers of our land, whose names and address could be most easily learned? I am poor enough in this world's goods, but I will give you one or two dollars for this purpose. Are there not one hundred others who would be glad to do the same? I do wish that some method might be adopted to send out these gems of light more freely and fully over the land. I do not think that it would be wholly "casting pearls before swine."

Yours truly,
W. H. B. B. B.

And now I have "freed my mind" for this time, and you are at perfect liberty to "fable," burn, or print this communication, without fear of losing a subscriber, or offending
Your humble servant,
C. W. STUART.

WHERE IS THE RELIABILITY?

MESSRS. PARTRIDGE AND BRITTON:

Under the heading, "Where is the responsibility?" in the SPIRITUAL TELEGRAPH of the 10th inst., you state, "There is a disposition, as we find, to hold speaking media to a more rigid reckoning than others are subject to, but for what valid reason we have not been able to discover." You mean to be understood, I suppose, that you see no valid reason why speaking media should not be as readily accredited in their claims that the communications they give from the Spirit-spheres are genuine utterances of Spirits through them, as are the communications given through the rapping, tipping, and other physical media. Permit me to answer in my own, and on behalf of those who place the greater reliance upon the material media, that I can only recognize that as spiritual communion which can not be ascribed, nor be attributed to the direct action of the intellectual organs of the mind of the media. For I hold that any thing I can do or comprehend is not beyond the capacity of some other person in the form to do and comprehend, and that therefore there can be no positive reliance placed upon communications purporting to be spiritual, unless attended by those extrinsic evidences that completely isolate them from all suspicion of intentional deception or connection with either the normal or abnormal operations of the human mind under any of its known laws of action. Any other criterion to rest an analysis upon of the profound phenomena we are daily witnessing and reading reports of, can not be held as logically reliable, or as philosophic evidence in making a correct analysis of the spiritual manifestations. Simply because all such things can be done without spiritual aid, and are open to the charge of deception and infatuation.

To adopt any other rule of evidence would at once launch the inquiry after truth upon that vast sea of uncertainty and hypothesis upon which all true men from the beginning of time have floundered and floundered to the utter confusion of ideas and the martyrdom of thousands of earth's choicest spirits. Upon any other rule than that which men are media equally reliable, and we will be bound to accept all pretenses as genuine, since we have no right to assume that any one person making pretensions to mediumship, more than another, is the dupes of abnormal aberrations of the mind and personal vanity, or intentionally deceptions.

Should, however, a medium speak in a foreign tongue easily translated, but unknown to him or her, and no one present thinking the thought uttered in the language spoken to psychologists, or should such media utter language and sentiments or scientific truths, in their own tongue, upon subjects of which they had no prior knowledge, and not abnormally in support with the mind of some living mind thinking the same thoughts at the time of their utterance, then would we have, as in the rappings, etc., independent evidences intrinsically reliable that such mental influences, irrespective of surrounding influences, operated upon and through the medium, and that such influences are intelligent—an intellectual force—disassociated from the individualities present, and therefore conclusive of the existence of Spirits; and this test is reliable, whether spoken out or rapped out.

But I can hardly find language to express what I would upon this subject. The gulf that lies between the two modes of manifestation is so wide and vast, the evidence so profound in the one case and so utterly unreliable in the other, that I am almost writhed down with the contrast, and somewhat disposed to content the sanity of those who accept as infallible or even reliable evidences of Spiritualism the words and ideas of individuals that come forth, as upon all ordinary occasions, from the association of the human brain. One rap, not ascribed, but conveying intelligence—more correct response through a material medium to thoughts not spoken—more substantial evidence of a responding intelligence outside of the visible human form present than a long and prolonged essay spoken or written through the direct agency of the human organism. But when we obtain by sounds, which by agreement with the invisible or Spirits we understand as language, or by writings upon paper or slates, without human contact, or by the lifting of ponderable bodies responsive to our suggestions—evidences that living and acting intelligences are around us and cognizant of our thoughts and desires—that they respond not only to the questions we propose verbally and secretly, but give utterance to occurrences past, present, and to (beyond the knowledge of persons present), and truthful, because subsequently demonstrated to be so in thousands of instances—then we have evidences that are reliable and demonstrative of spiritual communication—as veritable so as our every-day speech with each other is an evidence of our mental and social intercourse.

Such evidences have no equaling. They are as absolute as figures, and must be denied in two or three instances, and every logical mind is driven to the conclusion that the other side, and every Spiritualist, whether of the old or the new era, is driven right up to the mark—the conclusion, that either the Spirits of departed mortals are in converse with us, or the devil and his troops are, while of a mixed audience coming forth from a spiritual lecture, scarce one feels certain that what has been spoken comes from the Spirit-world, and not one can logically demonstrate a supernatural or any other than a natural origin for it, unless in the sense that all exalted utterances may be so derived, but of which there can be no tangible proof while there exists no positive or philosophic evidence.

All ideas are of two kinds, and in all instances spring from the mind's contact with the spiritual or material sources of sensation or thought. Hence the medium that speaks from inner light can only be recognized as infallibly so speaking—by speaking that of which he had no personal knowledge in his normal state; nor would it be safe to affirm of any man he is a medium of spiritual utterances, without extrinsic evidences, nor to claim that we can reach by intuition the existence of that which admits not of a logical or material demonstration; and as to the medium drawn or chained to exist between physical and spiritual manifestations, they are more like than true, for God may Spirit never made any other demonstrations than such as come through physical media or agents, and surely there is more reliability in that kind of evidence which comes through channels hitherto spoken, than that coming through organs as prone to misrepresentation and delusion as the sparks are to fly upward. Let it be understood, however, that I can not reproach, and design none toward any kind of media; for to me the idea is absurd that any one can be so blasphemously impure and treacherous to humanity, truth, and God, as to wilfully assume to be what they are not on so vitally important a question as the one here mooted.

WILLIAM J. YOUNG.

NEW YORK, June 11, 1854.

REMARKS.—The above offers no sufficient occasion for a lengthy rejoinder, though we are not quite so sure as Dr. Young appears to be, that a larger number of persons have been deceived by pretended speaking media than have been imposed upon by those who imitate the "rappings," "tippings," etc. One need not go up Broadway a distance of three squares from this office to find counterfeit rappers and tippers who have been practicing imposture for months (these establishments are chiefly supported by our opposers, who prefer this kind), and this we see that it is as necessary to look for the evidences of mediumship in the one case as the other. Dr. Young will not accept the mere speaking as proof of spiritual agency, because himself and others can speak without assistance from Spirits. Very well; in like manner we must reject the spiritual claims of the mere rapping and tipping of tables—in the absence of better evidence—because men and women can also rap and tip on their own account.

In the article to which our correspondent refers we were not treating of spurious, but of genuine media, and especially of Bro. Harris. What we intended to say may be thus briefly expressed: Admit a man to be a Spirit-speaking medium, and we see no reason why he should be held responsible for what is uttered through him. If a man is irresistibly impressed or impelled to speak what he never thought of before, and does not at the time believe, evidently no more responsibility attaches to him than to a rapping medium, or, indeed, to the table whereon the sounds occur.—Ed.

A VOICE FROM WINSTED.

Our reference some weeks since to several friends in Winsted, Conn., which occurred in the course of some remarks elicited by an article that appeared in the "Investigator," has been responded to by a good friend in that place, whose letter requires no elucidation or endorsement.—Ed.

BROTHER BRITTON:

Your reference to Winsted in connection with a communication from W. P. Smith, of Burlington, N. Y., has induced me to give you some facts concerning myself and others, who have been subscribers, as well as believers in some of the cardinal principles of the "Investigator." There has been a constant reader of that truly valuable paper for the last fourteen years, and am now a subscriber, with a friend who is a Spiritualist. As for myself I have only to say, I have never embraced any of the tenets of the different sects of religion, and for quite a number of years was in the firm belief that death ended all conscious existence. I see now how wrong I was, and how much I have remained there until this time, had it not been for the developments in the laws of mind, and certain manifestations of occult power, manifestly from intelligent agents. I am one of a numerous family who like myself have been subscribers and readers of the "Investigator." No less than six of us are now Spiritualists, and what there are left are on "the anxious seat."

I often meet with those who have lived their whole lives with no faith in a future life, and have looked upon the belief of others in this respect as a delusion, some of whom have had entertained such views for nearly half a century, and if they are material and vanishing, pray tell me where your stable men are! The "Investigator" has done much to prepare the world for the Harmonical Philosophy, and to me it has been invaluable. It has led me a number of subscribers, at different times, in this place, but so far as I am able to learn there are now only two who are not Spiritualists.

We have had much to convince us of immortality, and the number of believers here is continually augmenting, and our cause is slowly but surely onward. I find a comfort in this belief, which I am the better able to appreciate in consequence of the desert of disbelief which I have passed through.

Yours, truly,

WINSTED, CONN., June 18th, 1854.

DISCORDANT COMMUNICATIONS.

NEW YORK, 27th May, 1854.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:
Dear Sir—In your paper of this date, May 27th, under the head of "Digest of Correspondence," there are related several spiritual communications with reference to the loss of the steamer "President," each contradicting the other, one of which was forwarded—as you state—by me in connection with another relating to the missing "City of Glasgow." I may remark, en passant, that at the time the latter communication was received, viz., the 22d April, all that was stated by the communicating Spirits appeared quite plausible. They distinctly gave their opinion that the steamer in question would go down in a few days, and that there did not appear to be any prospect of escape for either passengers or crew, unless, perhaps, a very few of the latter. A week later, at the same crisis, it was also voluntarily stated that about four hundred persons from that ship had reached the Spirit-world; that generally they felt the effect to be a relief from their trials, and in particular was pointed out as exhibiting much grief on account of relatives left behind on earth, who were in consequence rendered restless. I copied this in my mind with an account I had lately read in a Philadelphia paper of a certain family left in utter destitution by the anticipated loss of one young man on board that steamer. But now to the question for present consideration. This subject of spiritual contradictions, to which you have invited attention, and to which I would beg to add spiritual bores, has not yet received that attention in a public manner which one so important seems to demand, partly, no doubt, because the victims of these incongruities are too often averse to publicity, and also very much on reflection of the extreme difficulty of explaining them without inducing accusations of first sight detrimental to the general cause of Spiritualism. I refer to all the various phases of these inferior communications, for as yet enough theories have been often presented regarding the nature of some.

A. J. Davis gives a very ingenious explanation of the cause why communications often are obtained in accordance with the desires of the questioner. His answer is, that very affectionate Spirits are induced to do so, from an over-anxious desire to gratify. So far, well; this appears to be a just conclusion. Another difficult question, viz., why communications purporting to come from the Spirits of men who in this life were precise or elegant in their language, are often received in a style much inferior to their former modes of expression, has had much light thrown upon it by a philosophical deduction made from certain psychological facts in a late number of your paper. On the occasion referred to, it was stated that as in biological experiments, so termed, a highly susceptible "sensitive," or "medium," can be so far psychologized as to be made to produce, as we were, mechanically, the whole drift and meaning of what the operator may desire, but without that operator's superior style of diction, so it may be with some mediums when influenced by superior Spirits.

But how are we to dispose of communications coming not only in opposition to the opinions of the questioner, but even contradicting others, as in the case of the steamer "President." And still more: how are the absurd and sometimes even cruel bores—which I know on good authority some Spirits occasionally play off upon mortals—to be satisfactorily accounted for? Some Spiritualists appear to shirk the responsibility of analyzing such "manifestations," and even deny them, while superficial thinkers have recourse to the long-cherished, but now fast-expiring doctrine of "The Devil" and "Evil Spirits."

That mistakes do often occur, which will account for much, must be admitted. Then the caliber of the medium's mind, as well as that of the circle, together with the particular mood in which the investigators may happen to be for the time being, should be taken into consideration, with reference to the quality of the communications. For instance, mercurial, which, when not ill-timed, can not be considered objectionable, may sometimes have the effect of attracting "joking Spirits," yet often may it require, as we saw, to be made, to harmonize a circle. But I am certain it is, that the most delicate and subtle communications received have always come through pure-minded mediums, and at circles where the search for truth was the main object.

Still the question remains to be answered with regard to voluntary communications turning out to be false, or being contradicted by others received under equally favorable circumstances. I can see no way of evading the conclusion that the counterpart of every human being in existence is to be found in the Spirit-world, and that now, since the modes of communication are becoming so diversified and general, even greater variety than ever may be expected in spiritual communications. But if we are to receive greater variety of inferior, so may we reasonably expect to receive greater variety and abundance of superior communications, when minds are prepared for their reception. And if only seems reasonable to conclude that as error is comparatively weak and evanescent, while truth and goodness are all-powerful and lasting, and that good men are more numerous than evil, inferior Spirits, but that good ends will be subserved thereby. There is a vast preponderance of communications, which, to say the least, evidently aim at the progress and elevation of our race. Then the incentive which brings Spirits of the inferior grades to us—I mean those who do not come to learn, viz., frolic and entertainment, or even a passing desire for revenge, can not equal the powerful stimulus which induces the affectionate, and still more the philanthropic, to leave their brighter homes for the sake of our advancement. But apart from the advantage gained by means of the extraordinary tests given of their identity by undeveloped Spirits, when the tridles of which such tests are usually made up are fresh in their remembrance, the great good to be derived from intercourse with them seems to be very much with reference to themselves. I have experimented, and found a parallel case to that related by Judge Edmonds, in the Appendix to his excellent work, where an undeveloped Spirit was so improved by contact with his circle, as to become a missionary to former associates in the lower spheres. "This was in England, last winter, and the case was a very interesting one. But I have also ascertained, as I am sure many others have, that one undeveloped Spirit is by no means capable of such immediate improvement. One to the great credit of which I have derived from a personal acquaintance with some Spirits, has been, in addition to making me more cautious in my investigations, to produce a more general feeling of

charity toward those who differ from me in opinion, even should they go the length of denouncing the whole phenomena as diabolical. When persons who have been highly favored in their investigations meet at last with some contradiction or equality, and find the effect any thing but pleasant and agreeable, let them encourage a feeling of sympathy toward others whose too limited experience has, perhaps, only brought doubt and confusion, or faltered hasty conclusions which time only can eradicate.

One word more. If the present inferior organization of human society not only works so powerfully in producing inferior men, as women that will be admitted generally by all who have read such works as those of Robert Owen, the philanthropist, but even acts with equal potency in peopling the lower spheres of the Spirit-world, then are our governments, as well as individuals, doubly bound to use every exertion to give free scope and development to the good qualities which have been long smothered in our nature. However, let the advocates of the many reforms, now so seriously demanded, neglect no favorable opportunity of endeavoring to encourage and instruct the most undeveloped Spirits who may visit us, remembering that they, as well as more or less all our fellow-men, are but experiencing the legitimate effects which an ignorance of Nature and her laws has entailed upon a still very "undeveloped" world.

ROBERT CARRINGTON.

AN M.D. ON HUMAN MAGNETISM.

BATHURST, N. Y., June, 1854.

MESSRS. EDITORS:

I occasionally find in your valuable paper a notice of the sanative influence of the so-called animal magnetism in the treatment of disease, and am not only willing but consider it a privilege to add the testimony of my experience to its paramount superiority in every respect over any other known system of medical practice. Educated in the science of medicine at the feet of the General of All-paths, practiced it for some years, carefully noting the success (from success) attending this as well as every other system in use. I finally came to the conclusion that the system (or rather the picture of it in the primary) would be a far more truthful emblem of the medical profession than the pain-bearing serpent of Moses; and was finally forced to the same conclusions by the conviction with the talented and extensively experienced editor of the "Medical-Chirurgical Review" (Dr. Johnson), "That if there was not a physician nor drug store in the land, the inhabitants would be better off, clearly indicating that medicine, as it is at present used, kills more than it cures; minus more constitutions than it benefits. Disgusted with this state of things I began to cast about to see if there could not be found in the extensive field of nature some more efficient method of relieving distress and suffering. My attention soon became arrested by witnessing the astonishing effects of this powerful and subtle agent, through the instrumentality of which thousands of phenomena have and are being produced upon the human system, from the slightest impression up to some of the most sublime so-called miracles recorded in revelation.

For some past years I have witnessed the application of this remedy for the relief of disease in many of its varied forms in hundreds of cases, invariably producing relief, not infrequently in so prompt and decided a manner as to call on the devoted head of the operator the several manifestations and denunciations from the ignorant and bigoted denials of the ancient Jews, whose, goths, and heathens would seem, were in prime order to be acid of the most grapes of their forefathers, or, more probably, by those of their own making.

I have seen many of the most powerful and violent acute diseases arrested by this remedy after a fair test and failure of the most careful scientific treatment, and also some of the most formidable and obstinate chronic affections, as rheumatism, sciatica, scrofulous affections of the bones and joints, white swelling, etc., etc., arrested, and brought to a favorable termination, through the instrumentality of this (nature's) remedy, after uniformly and effectually resisting every other method for months successively.

I appeal to the medical profession in particular to examine this matter and see if these things are so, for I can assure you it involves principles not unworthy the investigation of the most expanded and highly developed intellect.

Should doubts arise with regard to these general statements, or the individual cases upon which they are founded, I pledge myself to furnish a mass of testimony before which incredulity itself shall be forced to yield, and every individual, with the exception perhaps of the talented and justly celebrated lecturer on his favorite sciences, electrical physics, and in all probability would place these facts in the same category with those phenomena testified to by Judge Edmonds and thousands of others, and explode them, as usual, by saying we were all under psychological influence; saw what we did not see; testified to what we knew; yet it was not so; at the same time claiming that this influence acts upon and through that particular portion of the brain, the cerebellum, or, as he terms it, the back brain, and through which "God directs," at the eminent risk of leaving his God in a rather ludicrous predicament, or, to say the least of it, associating him with very delusive and deceptive company.

I am aware of digression, yet feel disposed to say a word more before closing this communication. The Doctor manifests a willingness to believe, provided he could be fortunate enough himself to witness the facts, at the same time (as I am informed) claims to be constantly under this God-deluding influence, or in case the proof were as strong as that in respect to the hand and handwriting on the wall of the palace of that drunken, licentious, and impious king of Babylon, upon whose solitary statement the fact of the hand being seen arose, and that, too, while in the midst of a grand banquet, in company with and surrounded by his wives and concubines, and in all probability, throughly initiated into that psychology which he here states, in which the person sees whatever the fumes of the wine may chance to disfiguretype upon the excited brain.

This is certainly a very unbecoming method of disposing of all testimony, with the exception of the talented lecturer and the drunken, licentious and infamous King Belshazzar, at the same time paying no very creditable compliment to the sagacity of the Judge and his associate witnesses.

Spiritually, yours,

N. W. CORBIN, M.D.

A VOICE FROM NOVA SCOTIA.

YARMOUTH, May 26, 1854.

MESSRS. PARTRIDGE AND BRITTON:

Gentlemen—Through the attention of a friend in the United States I receive occasionally a number of your interesting and valuable paper, the SPIRITUAL TELEGRAPH. I wish I could convey to you some idea of the happiness and satisfaction I invariably derive from its perusal. It is more to add something to the testimony to this effect from the Province to that which you receive from your own countrymen, than to attract your attention to myself that I send you this communication, and hope you will be more and more cheered in your heroic and Christian endeavors to spread far and wide the soul-sustaining and spirit-elevating principles which have characterized your journal thus far. I believe that no journal or work of any kind ever previously written has produced such an amount of pure and glorious Spiritual Truth, that can be comprehended by the vast majority of men—take what you will, and in all probability, throughly initiated into that psychology which he here states, in which the person sees whatever the fumes of the wine may chance to disfiguretype upon the excited brain.

These manifestations have not been exhibited in this Province to any extent, mostly on account of the ignorance of the people and the denunciations of the priests. So full is the belief that these demonstrations are of the Devil, that men and women who are mediums dare not give a proof of their powers for fear of a violent persecution. Indeed, they have been denounced as abhorred of God and destined to an endless hell, for the Bible denounces all such, and the Bible is held in this country as greater authority than God himself, and were an angel to come and testify against any of the leading dogmas or doctrines which they believe the Bible inculcates, they would cry, Away with him—crucify him, crucify him! The Spiritual or Harmonical Philosophy is not known here, the Spirit Manifestations scarcely ever named, but I believe before three years there will be many mediums developed and much attention given to the subject.

I had many minds prepared for a further development of spiritual realities, and a breaking away in many minds from old superstitious, but

they are as they, without a shepherd, none to lead the way, none to guide them in investigations for truth. I believe these as regards any advance made in this direction can not do much, but have faith that the time will come, when some of my experiences will have some effect aided with the labor of others more favorably situated. I have experienced many phases in the progress of spirit or spiritual communion, from table-rapping to evident impression on the mind, to do or not to do in my ordinary employments and daily transactions. I have had communications most beautiful through the hand. I have had internal conversations or most heavenly addresses by angels heard as distinct as though they were pronounced to the outward ear. I have been made to speak holy, sublime, and holy subjects, in language and eloquence as far transcending business and thought or speech as the sun exceeds the moon in heat or light. I have been entranced by Spirits and made to feel the joys of heaven in far more certain and holy happiness than I could conceive the inhabitants of the heaven of heavens could or did enjoy. I have had visions of the most lovely and sublime scenery and feelings connected, that my spirit seemed to feel of joy and happiness that it was almost impossible for my body to contain it. But all this, this, is not of such consequence as what will be eventually the result of spirit agency, the relief of man from the degradation of degradation and folly, and setting him on the track for immortality and eternal life, freed from the surroundings of all things that tend to retard his upward tendency to heaven and God. This is the mission of Spiritism, and this they will accomplish, through the love that is of God, abiding in them and prompting them in their labors and patience. I am, dear sir, yours, for truth, THOMAS BARK.

LETTER FROM WEST BURLINGTON.

FERNES BRITTON:

You will observe that Mr. Seaver is in constant attendance at our lectures, which he has furnished upon the fact that he has but four subscribers for the "Investigator" at this place, and viewing it through his lens, is a little puzzled, rather than those good widely which one must read half an acre over to glean ten grains of common sense; whereas, in the "Investigator," they can read from commencement to end, and be highly satisfied and equally interested at every point. That they have not (with their present impressions) subscribed for it, is a mere indication that they have been reading something else, for I have distributed among them liberal publications almost too numerous to mention, including the works of Voltaire, Paine, Volney, Owen, Taylor, Shelley, etc., etc., besides from thirty-five to forty sets of A. J. Davis' works. And were I freed thereby to continue them upon the cardinal doctrines of "Infidelity," he would be astonished (amounting as "they have never taken the "Investigator") to see how well they are "put up" And, upon the other hand, it would gratify a confirmed Spiritualist to see how thoughtfully and earnestly they ask, "If a man die, shall he live again?" They trouble themselves not upon those supercilious points which divide the Christian (I) world into its thousand and one sects, "actually hating, hating, and despising," but the great query is, *Does man, subjected to his physical disfigurement, retain his identity?* when the organs of those senses by which was conveyed to that person the peculiar class of ideas, which constituted his individuality and identity, are sensually obliterated? The "deistical" view of the philosophy of human extinction, though supported by almost countless "rational" evidence, nevertheless leaves the thing rather unpalatable. For can it, most it be, that this is all of long, and in a moment upon the great ocean of existence, to view for an instant, the forms of beauty that fit before me, to open our eyes upon those myriads of worlds, gazing the firmament like celestial diamonds, wheeling eternally in their cycles, and know no more of them forever than what science teaches us here? When the chaotic infant whom we love goes out from life, must the thousand streams of affection flow back in scorching torrents upon the heart, while the world-wide of eternal sleep means its requiem in our souls as we, in our turn, sink beneath its dark waters? And is this all of human life? If so, then 'tis a force. It wants its counterpart, without which the designer designed not. But we must not reach our conclusions too easily, for one fact outweighs a thousand probabilities and desires: 'tis the light, the light we seek. Earnestly and audaciously do we struggle, yet it comes not as we desire. The flickering, still gleaming of Spiritualism is seen yet afar off, and serves only to make the surrounding darkness worse black and terrible. Should that go out—and we hope it may not, though it perhaps may—then, as heretofore, we rest in "visions," and from chaos, but certainly. And although hypothetical, may it not rather be the truth, that the phenomena of life and death are connected certain supernatural principles that tend to the unfolding and perpetuity of eternal life, which in the present gross condition we are not exactly able to comprehend, and in our ignorance of them think there are none. We know, at best, so little of first principles, and think how long is it that the human mind has been scorched, blackened, and shriveled by the scorching fire of bigotry and superstition, whose deadly blasts have swept its surface like the destructive simoon of Arabia's desert? So long, that 'tis now a sorry, sickening, mournful sight. And the voyager, who traverses this dreary waste of intellect, gathering the truths that fall in his pathway, like flowers from a fairy land, contemplating, meanwhile, his restoration to the purity of truth and love, what mountains of error and prejudice arise about him on every hand! Still he journeys on, through those dark and noisome deluges, leading his unfortunate, blind and stricken brother man, till despair maddens his philanthropy, when a ray of light gleams, and lo! they emerge forth upon the beautiful plain of human progress.

Those sensitive truths unveil the blind eye's perception, and how enchanting the view! as their nature progressively unfolds, truths and beauties near to what, yet old as God himself, continually greet their raptured vision, and as such is provided, therefore, with divine melodies, permeating their nature with sweet, celestial harmonies, and thus on to all eternity, as they pass toward the great temple of divine perfection. Meaning, as they journey, I seek for facts in confirmation of the hypothesis that they continue to exist.

Yours truly,

W. P. SMITH.

June 26, 1854.

MACHINE INVENTED BY SPIRITS.

PACHER, HARTFORD, CONN., April 15, 1854.

MESSRS. PARTRIDGE AND BRITTON:

Gentlemen—From a sense of duty, and to give credit to whom credit is due. I offer the following announcement relative to the discovery (through Spirit agency) of a machine for the riving of shingles. On the 24 day of March Dr. R. Barrow was entranced to give the description, and also a draught of this machine, under the influence of Dr. Franklin. The draught was completed in an incredibly short space of time, and that, too, without the aid of any mathematical instruments, save a straight stick and pencil. On taking off the draught to a working size, the proportions were all found correct, and could not be varied to any improvement. The direction was that the draught and specification should be handed over to me to execute, which I have done accordingly, at such leisure hours as could be spared from my business.

The model complete is of one third the full working size, and works precisely as was promised. It produces from the block a shingle each second of time, including the time required to remove the shingle from the machine and the replacing of the bolts upon the carriage. But I will not burden your columns with an extended account of this truly useful and labor-saving machine, as it will soon find its way to the pinneries, where manufacturers of shingles will duly appreciate its value. The machine is clearly patentable, and in due time will be entered at the Patent Office.

I will simply add that Dr. Barrow makes no pretension to any knowledge of the mechanic arts, and in the normal state could not have made the first mark or entertained the least idea of the construction of the machine.

I am, gentlemen, your obedient servant, H. C. WILLINGS.

NEW MUSIC.

Our readers all over the country who have occasion to send to this city for the new musical compositions, should bear in mind that Mr. Horace Waters, 223 Broadway, keeps every thing in his line, including a complete assortment of Musical Instruments. Our last package of music from Mr. Waters includes the following named pieces:
1. THE HUNTER'S HALL, composed and arranged for the piano by the Reichmann Family. Price, 25 cents.
2. INVOLUTION—MORNING REVERIES, by Oscar Comstock. Price, 25 cents.
3. THREE MUSICAL PLEASURES, by Alfred Hill. Price, 60 cents.
4. THE RHYTHM OF NATURE, by R. B. NEWELL. Price, 15 cents.
5. GIVE GRACE, A BALLET. Words by C. D. STUART, music by Thomas Bailey; composed and arranged for the piano, arranged for the piano, 25 cents; for the piano, 15 cents.
6. FAREY LAND SCHOTLAND, by Vander Weide, beautifully embellished. Price, 25 cents.

